



A Supplement to
'An Introduction
to the Science of
Hadith'

By
Dr. Suhaib Hasan

In the Name of Allah, the Most Merciful, Ever-Merciful
Supplement to 'An Introduction to the Science of Hadith'

This supplement is divided into two parts. The first is mainly devoted to the Knowledge of **Al-Jarh wa al-Ta'dil** (Disparaging and Authenticating). It covers many points in detail that were briefly discussed in the book, as well as a number of new topics such as:

- i. The Knowledge of the Companions and the Successors.
- ii. The Knowledge regarding the age recognized for receiving the Hadith and delivering it.
- iii. The methods through which Hadith were received and imparted.

In Part Two, all remaining branches of Knowledge as mentioned in Section C of the book are taken in detail. Only those that are covered in Part One are not repeated.

~ Part One ~

The Knowledge of Hadith mainly covers two branches:

- A- The Knowledge related to the narration of Hadith (**Al-Riwaya**). This deals with the narrating the words of Hadith accurately, gathering together the various Isnad and determining the names of each of the reporters.
- B- The Knowledge related to finding out a ruling about the Hadith (**Al-Diraya**). This deals with scrutinizing the state of the reporter and the text of the Hadith in order to reach a verdict as to whether it is acceptable or not.

By this definition of Al-Diraya, we can say that the Knowledge of the Science of Hadith (Usul al-Hadith) is the one concerned with Al-Diraya.

We have also come to know that the knowledge of the terms discussed in the 'Science of Hadith' aims at finding the final verdict about a Hadith which may be as 'Sahih' (sound), 'Hasan' (good), 'Da'if' (weak) or 'Maudu' (invented). All other terms rotate around these four. In this study we are concerned with how all these terms pave the way towards reaching the final objective.

- A- Hadith consists of a text (Matn) and the chain of reporters (Isnad) who happened to narrate it. The first narrator of a Hadith must be a Companion (Sahabi) from whom a Successor (Tabi'i) narrates. Unless a Hadith finds its place in one of the famous collections (like those of Imam Malik, Bukhari and Muslim), it may pass through some further reporters. Thus, it is imperative to find out about the credibility of each reporter as far as his general state of trustworthiness (Thiqa) and the preservation of the words (Dabt). Therefore the first step in scrutinizing a Hadith is the knowledge about a Companion.

1. The Knowledge about a Companion

According to the traditionists, a Sahabi is the one who met the Prophet (SAS) in the state of Islam and died in the state of Islam as well. He could be traced as a Sahabi through any of the following:

- i. He has been mentioned in the Qur'an – like Abu Bakr Al-Siddiq (Surah Al-Tauba: 40) and Zayd (Surah Al-Ahzab: 37).
- ii. By way of Tawatur – like the ten who were given the good news of entering into Paradise by the Prophet (SAS).
- iii. Reputed famously to be a Sahabi – like Thabit bin Qais, Dhul Yadain etc.

In the Name of Allah, the Most Merciful, Ever-Merciful

- iv. Witnessed by another Sahabi to be a Companion – like ‘Ukkasha bin Mihsan, who was mentioned by Abdullah b. Abbas in his Hadith.
- v. Through the narration directly from the Prophet (SAS).
- vi. Witnessed by a reliable Successor to be a Sahabi.
- vii. He claims to be a Sahabi and had been known as a trustworthy person.

As far as the Companions are concerned, they are considered to be ‘trustworthy’ as Allah Almighty mentioned them in the Qur’an with praiseworthy remarks.

e.g.-

He said about the early emigrants and those who helped them in Madinah:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ
رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

‘The vanguard of Islam – the first of those who forsook their homes and of those who gave them aid, and also those who follow them in all good deeds – Well-pleased is God with, as they are with Him; for them hath He prepared gardens under which rivers flow, to dwell therein forever; that is the supreme Felicity.’ (9:100)

This also covers all the other Companions because they are the ones who followed them.

He praised in particular those who gave the Prophet (SAS) the oath of allegiance under the tree at Hudaibiya, at the outskirts of Makkah in the 6th year of Hijra:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي
قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾

‘God’s Good Pleasure was on the believers when they swore fealty to thee under the tree; He knew what was in their hearts, and he sent down tranquility to them, and He rewarded them with a speedy victory.’ (48:18)

All’s pleasure with the Companions in general is shown in verse 122 of Surah Al-Ma’idah, verse 22 of Surah Al-Mujadilah and verse 8 of Surah Al-Bayyinah.

Thus, as long as all the Companions are trustworthy, is there a need to find out about their biographies?

The answer is in the affirmative. This is because there may be some who are confused with the Companions while they in reality are not from amongst them. This vital need led to the compilation of a number of books, all related to the names of the Companions, men and women, with brief or detailed sketches about their life history. These types of books are known to be related to the Knowledge of the layers or groups of people (Al-Tabaqat). The benefits that can be derived from these books are as follows:

In the Name of Allah, the Most Merciful, Ever-Merciful

- i. To find out whether a reporter is a Companion or a Successor. For example, Hujr bin Adi who was killed by Caliph Mu'awiya had been a centre of this discussion. By reading his life history and examining different reports about him, this study led us to determine that he was not a Companion and that Mu'awiya should not be held responsible for killing a Companion. The events that led to his killing could also be traced in such a study.¹
- ii. To know about the junior Companions who would be most likely to report most of their narratives through elder Companions.
- iii. To differentiate between the sayings of the Companions (entitled as 'Mauquf') from those of the Prophet (SAS) (known as 'Marfu').

Among the most famous books about this knowledge are the following:

A- "Al-Isti'ab fi Ma'rifat al-Ashab" by Ibn Abdul Barr (d. 463AH).

B- "Usd ul Ghaba" by Izz ul-Din Ibn Al-Athir (d. 606AH).

C- "Al-Isabah fi Tamyiz Al-Sahabah" by Ibn Hajar Al-Asqalani. This book listed 10741 men and 1552 women among the Companions.

2. Discussion about receiving the Hadith (Tahammul) and imparting it (Ada')

A part of this discussion is devoted to the knowledge of the junior Companions to find out whether the recipient of the Hadith was intelligent enough to remember what he heard. For this purpose no specific time of age is set except that the person must have reached the age of discerning (Tamyiz), i.e. that he can understand the question and answer it properly. For example, a very junior Companion named Mahmud bin Al-Rubayyi reported that the Prophet (SAS) once gargled and spat water on his face. He was just five years old at that time.² The important factor is that the ability of the child of that age to understand and comprehend. It may be the age of five for some, more or less for some others as the children differ in intelligence. However, the traditionists agree to accept that Hadith from the child after he reaches the age of majority. This means the age at which a Hadith could be delivered by a child is the age of attaining his adulthood. On the mode of delivering the Hadith (Sighat Al-Ada), we will speak under number 13 of this study.

This knowledge helps to determine whether a junior's report should be accepted or not.

3. Scrutinizing the authenticity of Hadith among the Companions

The following examples show that the scrutinizing of Hadith was not a feature of later times but it had been known among the Companions as well.

- i. 'Urwa bin Zubair reported that 'Aisha said to him: "O my nephew! It reached me that Abdullah bin 'Amr is going to come for Hajj, so visit him and ask him as he has carried a lot of knowledge from the Prophet (SAS)."

So he narrated from him a number of Ahadith including this one:

"Allah does not snatch the knowledge from the people (abruptly) but by taking the souls of the scholars. The knowledge is lifted away with them. Only some ignorant people are left behind who give rulings on different issues and (because of ignorance) they mislead the people and are misled themselves."

Urwah said: "When I related this Hadith to 'Aisha, she took it very seriously but did not recognize it (as a Hadith) and said: 'Are you sure that he told you that he heard it from the Prophet (SAS)?'. Urwah said: The following year, 'Aisha asked me to visit him on his arrival again and to ask him about this particular Hadith. Urwah then said: So I met him and asked him

about that Hadith and he narrated it to me the same as he narrated it last year. I came to 'Aisha and reported to her. She said: 'I think he is right and truthful as he neither added to what he said previously nor deleted any of its words'.³

ii. Abu Musa Al-Ash'ari reported that he came to visit Umar. As according to Sunnah, he said 'As Salam 'Alaikum' three times loudly at his door. When he received no response, he started coming back. Umar came out and shouted to Abu Musa asking him why he was retreating. He told him that this was the Sunnah for a visitor. Umar was furious and asked for a witness for what he had claimed. Worried and frightened, Abu Musa came to the mosque and asked the people if any of them could corroborate his statement. They said: 'The youngest among us is going to bear witness for you'. By this they meant Abu Sa'id Al-Khudri, who stood up and stated to Umar that he had heard it from the Prophet (SAS). Umar thus did not reject the Hadith, but what he wanted was that people exercised more care when they narrated the Hadith of the Prophet (SAS). He said to Abu Musa: 'I am not accusing you but I feared that people might attribute things wrongly to the Prophet (SAS)'.⁴

The same could be said about Ali when he would ask the reporters to take an oath in the name of Allah before narrating a Hadith.

This type of knowledge shows how important the Science of Hadith is and how greatly it is needed for a student of Hadith.

4. The knowledge about a Successor

A Successor is the one who happened to see a Companion and listened to him. By knowing them, one can differentiate between a **Mauquf** and **Maqtu** narration. It also helps to differentiate between a **Mursal** Hadith of a Companion and that of a Successor.

The Successors are normally categorized in three sections: elder, middle and junior. We have already said in our discussion about Mursal Hadith that the Mursal of the elder Successors are more likely to be accepted because they happened to take it from a Companion, unlike a junior Successor who might have also taken the Hadith from another Successor. By knowing them we can also avoid the reports of the weak among them, such as Al-Harith Al-A'war, Mukhtar Al-Thaqafi and Asim bin Damurah.

Take a look at what the traditionists note about each one of them:

Al-Harith b. Abdullah Al-Hamdani Al-A'war : Among the renowned scholars of successors with weakness in him. All four books of Sunan report from him. He is declared weak and a liar by Al-Sha'bi and Ali b. Al-Madini. Ibn Hibban said: 'Al-Harith was extreme in his following of Shi'ism'.⁵

i. Al-Mukhtar b. Abi 'Ubaid Al-Thaqafi : The Liar. No one should report from him because he was misleading and a deviant. He claimed that Angel Jibrail used to visit him.

Asim b. Damurah : Among the companions of Ali. All four Sunan books report from him. Imam Ahmad said: 'He is higher than Al-Harith Al-A'war. He is reliable to me'. He is declared trustworthy by both Ibn Ma'in and Ibn al-Madini. However, Ibn Adi said: 'He is the source of all troubles'.⁶

For the life sketches of the Successors, the following books would be very helpful.

- i. 'Tabaqat' by Ibn Sa'd, the volume on the Successors.
- ii. 'Mizan al-I'tidad' by Ibn Hajar.

5. Pre-requisites for a Sahih Hadith

In the Name of Allah, the Most Merciful, Ever-Merciful

The definition of a Sahih Hadith covers five conditions as has been discussed in the 'Science of Hadith'. To expand on them further, let us examine the states of character the reporter needs to have:

- i. Islam
- ii. To be adult
- iii. Sanity of mind
- iv. Devoid of sins and such characteristics which are repugnant to manly behavior
- v. Carefulness in narration

Good memory if he reports from memory and good understanding if he reports the meanings of Hadith (as opposed to the exact wording).⁷

To explain some prominent features of these conditions further:

- i. Islam:
The narration of a non-believer is not acceptable because his infidelity is lower than a sinful person (Fasiq), whose testimony is rejected in Islam.
- ii. Adulthood (the age of Taklif):
A child is not expected to comprehend the consequences of a lie or mistake when narrating a Hadith. This is why his report is not accepted but after adulthood. As for receiving it, the age of discerning as earlier discussed is acceptable. Among such minor Companions whose reports were accepted at the age of majority were Abdullah b. Abbas, Abdullah b. Zubayr, Nu'man b. Bashir and others.
- iii. Being reliable (Adil), on the contrary to being sinful (Fasiq).
According to Ibn Hibban, a man is reliable as long as he shows obedience to Allah Almighty in the majority of the time, as there is never a person who did not commit a sin.⁸
According to Al-Hakim, a reliable person is the one who does not call other people to an innovation which he happened to do, and does not sin puplically so as to lose face amongst the people.⁹
As for manly characters (Muru'a), the most comprehensive definition comes from Ali ibn Abi Talib. He reports from the Prophet (SAS) as saying:
'Whoever treats the people without injustice, speaks to them without lies, promises them without failing, and is perfect in his manly characters. His reliability is apparent. He deserves to be treated like a brother and to backbite him is prohibited.'¹⁰
'To some others, habits like eating while you walk, urinating in the path, accompanying mean and bad people, joking excessively etc all stand as repugnant to manly characters. Anyhow, such unacceptable habits (as for traditionists) differ from place to place and people to people.'¹¹
- iv. Preservation (Dabt)
A preserver (Dabit) of Hadith is the one whose mistakes are found to be very few. The following conditions are required in a good preserver of Hadith:
 - a. Carefulness in reports, knowing what is right from what is wrong.
 - b. Sharpness in memory so that he does not fail to quote when needed.
 - c. Once his reports are preserved in a book, he protects it from any interpolation or change.
 - d. He comprehends the words so well that if he has to narrate the meanings of Hadith, he does not change the meaning at all.¹²

Let us now take a further three conditions of Sahih Hadith separately.

6. Continuity of Isnad

In the Name of Allah, the Most Merciful, Ever-Merciful

Any missing link in a chain of Hadith renders it to be abandoned unless that link is formed and proved to be reliable. During the time of the Successors, traditionists used to scrutinize each Isnad, especially when it came from weak reporters. 'Utba b. Hakim reported that he was in the company of Ishaq b. Abi Farwah started saying:

'The Messenger of Allah said so. The Messenger of Allah said so.'

Al-Zuhri shouted:

'May Allah fight you! O Ibn Abi Farwah! How dare you, are you against Allah? Cannot you give the Isnad of your Hadith? You narrate to us Ahadith with no end or tail!'¹³

Abu Ishaq Ibrahim b. Isa Al-Taliqani reported: 'I said to Abdullah b. Al-Mubarak: O Abu Abdul Rahman, what about this Hadith: "Out of piety is that you pray for your parents whenever you pray, and fast for them whenever you fast".'

Abdullah said: 'O Abu Ishaq! From whom?'

I said: From among the Hadith of Shihab b. Khirash.

He said: 'Trustworthy is he, but from whom?'

I said: From Al-Hajjaj b. Dinar.

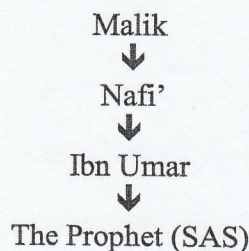
He said: 'Trustworthy as well. From whom?'

I said: From the Prophet (SAS).

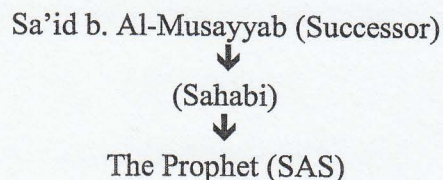
He said: 'O Abu Ishaq! Between Hajjaj b. Dinar and the Prophet are miles of deserts where even the camels do fail to cross. But there is no dispute about giving charity (Sadaqa on behalf of a dead person)'.¹⁴

It is necessary, for this purpose, to know the Shuyukh (teachers) of a reporter as well as his pupils. By knowing the Isnad a Muttasil Hadith could be differentiated from Ahadith with broken Isnad like Mursal, Mu'dal, Munqati' and Mu'allaq. See the diagrams for all these five categories:

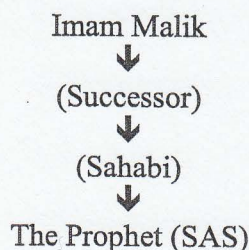
a. Muttasil



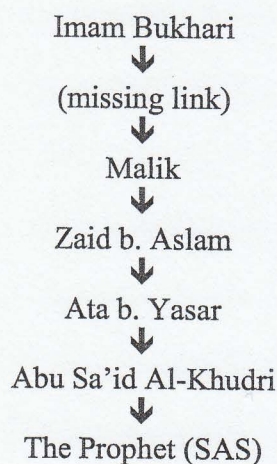
b. Mursal



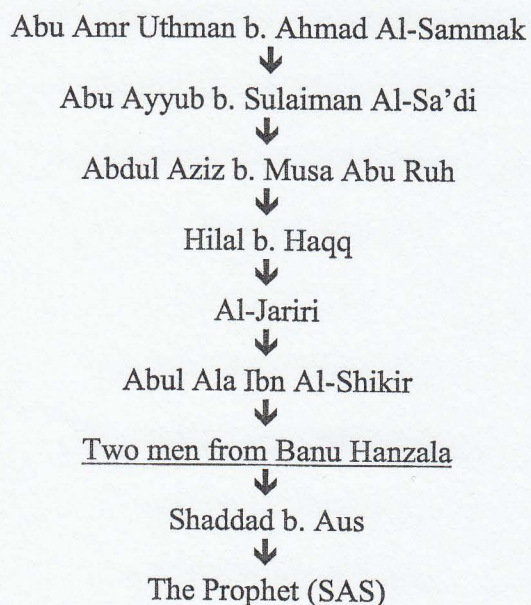
c. Mu'dal



d. Mu'allaq



e. Munqati'



The Isnad is broken because of the ambiguity of the two men from Banu Hanzala.¹⁵

7. To know the hidden cause ('Illa)

Only a very well versed traditionist could detect such a hidden cause to an Isnad, which seems to be sound and accurate, but is proved to be otherwise due to that hidden cause.

For example, Imam Hakim in his 'Mustadrak' claimed to have collected Ahadith missed by both Bukhari and Muslim while they meet their conditions of acceptance. A good example is that of the Hadith of Al-Zuhri and Hushaim. Both are trustworthy on their own. Bukhari and Muslim have given Ahadith through each of them separately, but not as Hushaim reporting from Al-Zuhri. Why?

Because Hushaim once met Al-Zuhri and took from him twenty Hadith on some papers. On his way back home he met one of his friends who wanted to see the papers. As soon as he showed them, a strong wind blew them away. Later Hushaim started narrating these Ahadith from his memory without preserving them perfectly. Thus, he happened to make mistakes regarding them.

In the Name of Allah, the Most Merciful, Ever-Merciful

By this, the condition of 'Preservation of Hadith' is lost. Thus Hushaim, who is trustworthy by himself, is rendered weak whenever he narrated from Al-Zuhri.

This point was missed by Al-Hakim, who sometimes depends on the reporters of Bukhari and Muslim and accepts any Hadith coming from them without knowing such defects as above.¹⁶

Among the traditionists, Abdul Rahman b. Hatim Muhammad b. Idris Al-Razi is known with his exhaustive book 'Ilal al-Hadith', in which he has given his verdict on a great number of Hadith through his skilled knowledge of the subject.

It is reported that a learned person known with Fiqh asked Abu Hatim about certain Ahadith. In his reply, he said about some of them,

'It is a mistake', or

'The man is confused. He grafted one Hadith to the other', or

'This is totally false', or

'This is unrecognized (Munkar)', or

'This is sound'.

The man said to him, 'From where do you know this? Did the reporter tell you that this one is a lie and that one is a mistake?'.

Al-Razi said, 'No, but I knew it,'.

The man said, 'Do you claim the knowledge of the unseen?'.

He said, 'No, I do not,'.

The man said, 'What is your evidence on what you say?'.

He said, 'You should ask others from among our companions. If we happen to agree, you will know that we are not saying something out of speculation,'.

So the man went to Abu Zur'a and asked him about these Ahadith and found him agreeing to what Al-Razi had said. So the man wondered how these two persons were in agreement without a prior mutual understanding. Abu Hatim said to him, 'So now you know that we do not speculate,'. Then he said, 'The evidence about the truthfulness about our verdict is: take a fake Dinar to a money changer. If he tells you that it is a fake one, you are going to question him by saying,

"Were you present when someone counterfeited it?", or "Did the counterfeiter tell you that he made it?".

He would certainly deny it. Thus, it is knowledge which Allah, the Glorified, has bestowed upon us. Similarly, if you take a real diamond and a fake one made of glass to a jeweler, he would recognize the real one from the artificial one. As for us, we know the authenticity of Hadith from the reliability of its reporters and from its wording, as the wording of the Prophet (SAS) is distinguished from others. We know that a Hadith is weak or unrecognized when it comes from an unreliable reporter who is found to be the only one to report it.'¹⁷

8. Shudhudh (oddness) in the Hadith

The definition of Al-Shafi'i for a **Shadhdh** Hadith is the best from among the traditionists. Let us take two more definitions which differ slightly from that of Shafi'i.

Abu Ya'la Al-Khalili says:

Shadhdh is the one which has only one Isnad. If it comes from an unreliable source, the Hadith is rejected. But if it comes from a reliable one, no verdict is given about it and it is not used for argument.

Al-Hakim takes a further step and says:

Shadhdh is the one which is reported by a trustworthy person while there is no one else to support this narration.

Al-Hakim does not deem it necessary to be against the report of some more trustworthy reporters.

In the Name of Allah, the Most Merciful, Ever-Merciful

The following is a good example from among the Ahadith of Al-Hakim himself.

Isnad: Al-Hakim reports through Ubaid b. Ghannam Al-Nakh'i through 'Ali b. Hakim through Sharik through 'Ata b. Al-Sa'ib through Abu Al-Duha through Ibn 'Abbas.

Text: In each Earth there is a Prophet like your Prophet, an Adam like Adam, a Nuh like Nuh, an Ibrahim like Ibrahim and an 'Isa like 'Isa.

Al-Hakim said: This Hadith has a sound Isnad.

Al-Baihaqi said: The Isnad is sound but it seems to be completely Shadhdh. Here Baihaqi gives no reason for his verdict, but as a skilled traditionist he finds this Hadith at odds with the whole of Hadith literature.

According to the above two definitions, the Hadith of a single trustworthy reporter ranks as Shadhdh. This is why Shafi'i's definition remains as the most acceptable.

The opposite of Shadhdh is known as **Mahfuz**, and the opposite of **Munkar** (an unreliable reporter narrating something contrary to that of reliable reporters) is known as **Ma'ruf**.

According to some traditionists, the Hadith of a single unreliable reporter (whether he goes against a reliable reporter or not) is to be held as **Munkar**. For example, a Hadith transmitted by Nasa'i and Ibn Majah:

Isnad: Abu Zukair Yahya b. Muhammad b. Qais through Hisham b. 'Urwah through his father through A'isha.

Text: The Prophet (SAS) said: Eat Balah (fresh dates) with dry dates because it enrages the Satan whenever he sees it, and he says, 'The son of Adam lived until he ate the fresh with the old'.

Nasa'i said: This is a Munkar Hadith. Only Abu Zukair reported it. He is a good Shaikh. Imam Muslim reported through him as a witness but he did not reach the level where his single report could be tolerated. Many Imams of Hadith see him as a weak authority.

Ibn Ma'in said: He is weak.

Ibn Hibban said: Not good for argument.

'Uqaili said: No witness is found for his Ahadith.

Ibn 'Adi said: His Ahadith are good except for four, this one being among them.

9. The Knowledge of Al-Jarh wa Al-Ta'dil (Disparaging and Authenticating)

Under 'Rijal al-Hadith', a brief history of the traditionists concerned with the criticism of reporters has been given. Here we take it in detail.

The basis for this type of criticism is the saying of Allah:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

(Surah Al-Hujarat: 6)

Let us take the history of Al-Jarh wa Al-Ta'dil in chronological order.

a) During the time of the Prophet (SAS)

The Prophet (SAS) said:

‘Are you afraid of mentioning a sinful person? Mention him, so that the people could avoid him.’¹⁸

Aisha said:

‘A man asked permission to enter upon the Prophet (SAS). So he said, ‘Allow him. What a bad person from the tribe he is,’¹⁹

Though backbiting is prohibited, this type of discussion falls under that which is allowed. It is allowed because of the dire need to protect the Hadith of the Prophet (SAS) from lies.

b) During the time of the Companions

Some examples of extreme care exercised by some Sahaba (like Aisha, Ibn ‘Umar, ‘Umar and ‘Ali) have already been mentioned. Other Companions known with such concern are Abu Bakr, Zaid b. Thabit, Ibn Abbas, Abdullah b. Salam, ‘Ubada b. Al-Samit and Anas b. Malik.

c) During the time of the Successors

Among the most renowned Successors who spoke about the reporters are the following:

Sa’id b. Al-Musayyab (d. 93AH)

Amir Al-Sha’bi (d. 104 AH): held to be a great scholar and the first one to scrutinize the Isnad.

Ibrahim Al-Nakh’i.

Al-Hasan Al-Basri (d. 110AH)

Tawus Al-Kaisan (d. 106AH)

Muhammad b. Sirin (d. 110AH)

Sa’id b. Jubair (d. 94 AH)

Muhammad b. Shihab Al-Zuhri (d. 124AH)

Ayyub Al-Sikhtiani (d. 131AH)

c) During the second half of the second Century

A great number of traditionists were known with their opinions of the reporters, such as the following:

Sluiman b. Mihran Al-‘Amash (d. 148AH)

Ma’mar b. Rashid (d. 153AH)

Hisham Al-Dastawa’i (d. 154AH)

Al-Auza’i (d. 156AH)

Shu’ba b. Al-Hajjaj (d. 160AH)

Sufyan Al-Thuri (d. 161AH)

Abdul Aziz Al-Majishun (d. 164AH)

Hammad b. Salamah (d. 167AH)

Hammad b. Zaid (d. 175AH)

Al-Laith b. Sa’d (d. 175AH)

Malik b. Anas (d. 179AH)

Yahya b. Sa’id Al-Qattan (d. 189AH)

Abdul Rahman b. Mahdi (d. 198AH)

Abdullah b. Al-Mubarak (d. 181AH)

Abu Ishaq Al-Fazari (d. 185AH)

Waki’ b. Al-Jarrah (d. 197AH)

Sufyan b. ‘Uyaina (d. 198AH)

d) During the first half of the third Century

This period witnessed a great development in this field, during which persons like Yahya b. Ma'in and Ahmad b. Hanbal served the Sunnah, each in his own way. Yahya deleted the lies from the Hadith of the Prophet (SAS) and Ahmad stood firm during the trials to which he was subjected during the Abbasid period. He presented this Ummah with the biggest collection of Hadith.

Now let us take the prominent ones known with authenticating and disparaging remarks:

Abu Dawud Al-Tayalisi (d. 203AH)

Muhammad b. Idris Al-Shafi'i (d. 204AH)

Yazid b. Harun (d. 206AH)

Abu Asim Al-Nabil. Makhlad (d. 211AH)

Abdul Razzaq b. Hammam (d. 211AH)

Muhammad b. Yusuf Al-Firyabi (d. 212AH)

Abu Bakr Abdullah b. Az-Zubair Al-Humaidi (d. 219AH)

Abu Abdullah b. Salama Al-Qa'nabi (d. 221AH)

Abu 'Ubaid Al-Qasim b. Salam (d. 224AH)

Yahya b. Yahya Al-Naisaburi (d. 226AH)

Abul Walid Al-Tayalisi (d. 227AH)

Yahya b. Ma'in (d. 233AH)

Ali b. Al-Madini (d. 234AH)

Ahmad b. Hanbal (d. 241AH)

Abu Bakr Abdullah b. Muhammad b. Abi Shaiba

These are known to be the first ones to write in this regard.

e) During the second half of the third Century

During this period six famous collectors of Hadith came to light. Among them Bukhari (d. 256AH), Muslim b. Hajjaj (d. 261AH), Abu Dawud (d. 275AH), Tirmidhi (d. 279AH), Al-Nasa'i (d. 303AH) and Muhammad b. Yazid Ibn Maja Al-Qizwini (d. 251AH) are known with their remarks about the reporters.

Also add to them:

Abu Bakr Ahmad b. Zuhair b. Abi Khailthama (d. 279AH)

Abu Zur'a Abdul Rahman b. 'Amr (d. 281AH)

Abu Zur'a Abdullah b. Abdul Karim (d. 264AH)

Ibrahim b. Ya'qub Al-Jauzajani (d. 259AH)

f) During the later period until the tenth Century

A lot of written material is added during this period. Note the names of some famous writers with their books under 'Rijal al-Hadith' in our book 'The Science of Hadith'.

We can safely say that this knowledge served the collectors of major books of Hadith in their quest to find out whether a Hadith was sound or not. Those Ahadith which escaped them, and were collected by later traditionists could be judged by the Books of Rijal, compiled during the remaining six centuries. There was not much to add to this knowledge by the end of the first Millennium of the Islamic Calendar. Authors like Muhammad b. Abdul Rahman Al-Sakhawi (d. 902AH) and Jalal ul-Din Abdul Rahman Al-Suyuti (d. 911AH) could only gather together the existing material or summarize it.

Books compiled on this subject are of three categories:

1. Those that mention reliable reporters only, e.g. Tadhkirat ul-Huffaz by Az-Zahabi (d. 747AH).

(Kutub al-Thiqat)

2. Those that mention weak and abandoned reporters, e.g. Ma'rifat al-Majruhimi wa al-Du'afa by Ibn Hibban (d. 354AH).
(Kutub al-Du'afa wal Matrukun)
3. Those which combine both types of reporters, e.g. Kitab al-Jarh wa al-Ta'dil by Ibn Abi Hatim Al-Razi (d. 327AH)

10. Authenticating Remarks

According to Ibn Hajar, the authenticating remarks are to be classified in the following six categories.

1st:

Authenticating words with superlative remarks like:

- | | | |
|--|-------------|---|
| a) Awsaql Nas | أوثق الناس | Most trustworthy |
| b) Asbatul Nas | أثبت الناس | Most solid |
| c) Adbatul Nas | أضبط الناس | Best Preserver |
| d) Ilaihi al-Muntaha fi al-Tathabbut إليه المنتهى في التثبت | | He is the goal in establishing a Hadith |
| e) La Ahad Athbatu minhu لا احد اثبت منه | | None is more established than him |
| f) Man mithlu fulan | من مثل فلان | Who could be like him? |

2nd:

- | | | |
|------------------|----------|---------------------------|
| a) Thiqa, Thiqa | ثقة ثقة | Trustworthy and reliable |
| b) Thiqa, Thabt | ثقة ثبت | Trustworthy and solid |
| c) Thiqa, Mutqin | ثقة متقن | Trustworthy and Efficient |
| d) Thiqa, Hafiz | ثقة حافظ | Trustworthy, Preserver |
| e) Thabt, Hafiz | ثبت حافظ | Solid, Preserver |
| f) Thabt, Hujja | ثبت حجة | Solid, an authority |

3rd:

- | | | |
|---------------------|-----------|-------------------------|
| a) Thiqa | ثقة | Trustworthy |
| b) Mutqin | متقن | Efficient |
| c) Thabt | ثبت | Solid |
| d) Hujja | حجة | An authority |
| e) Ka'annahu Mushaf | كأنه مصحف | As if he is a scripture |
| f) Dabit | ضابط | Preserver |
| g) Imam | إمام | Leader |
| h) Hafiz | حافظ | Preserver |

4th:

- | | | |
|--------------------|------------|------------------------|
| a) Saduq | صدوق | Very truthful |
| b) Mamun | مأمون | Dependable |
| c) Laisa bihi ba's | ليس به بأس | Nothing wrong with him |
| d) La ba'sa bihi | لا بأس به | Nothing wrong with him |

5th:

| | | |
|---------------------------------|-----------------|-------------------------------------|
| a) Shaikh | شيخ | Teacher |
| b) Yurwa Hadithuhu | يروى حديثه | His Hadith is to be narrated |
| c) Shaikh Wasat | شيخ وسط | Teacher of a middle level |
| d) Salih ul Hadith | صالح الحديث | Good at Hadith |
| e) Yuktabu Hadithuhu | يكتب حديثه | His Hadith is to be recorded |
| f) Muqaribul Hadith | مقارب الحديث | Near to the Hadith of others |
| g) Saduq Sayyi'ul Hifdh | صديق سيء الحفظ | Truthful but with bad memory |
| h) Saduq Yahimu | صديق يهم | Truthful but speculates |
| i) Saduq Lahu Auham | صديق له اوهام | Truthful but with many speculations |
| j) Saduq Taghayyara bi Akhirihi | صديق تغير بآخره | Truthful but has changed in the end |

6th:

| | | |
|--------------------------|-------------------|---|
| a) Maqbul | مقبول | Acceptable |
| b) Saduq Insha Allah | صديق انشاء الله | Truthful by Allah's will |
| c) Arju an la ba'sa bihi | ارجو ان لا بأس به | I hope that there is nothing wrong with him |
| d) Suwaileh | صويلح | A little good |

According to Ibn Hajar, reporters of the first four classes are acceptable in the transmission of Hadith while the last two classes are only good for the purpose of **I'tibar** (finding support and witnesses for a Hadith). Apart from those remarks, some traditionists also used detailed words of commendation, like:

'He is like a mountain of knowledge', or
'None is equal to him in my eyes'.

11. Disparaging Remarks

Because of the sensitive nature of speaking ill about a person, the traditionists are found to be very careful in this matter. They agree that even if a person is known with many defects, the least should be mentioned about him.

Imam Malik said:

'Knowledge is not taken from four types of people:

- The one who is known with stupidity, even if he is found to be a great narrator.
- The one who generally speaks lies even though you do not accuse him of lying against the Prophet (SAS).
- A man of innovation who calls others to his innovation.
- A Shaikh known with piety and worship, but does not know what he is narrating.²⁰

They were also reluctant to take knowledge from these groups of people:

- Innovators like Khawarij, Rawafid, Negators of Qadar, Murji'a, Batniya and others.
- Anyone found to be abusing the Salaf (the first generations of Islam like the Sahaba and the Successors).
- Ambiguous persons; those who are not known in the circles of knowledge, and no one reports from them except a single person.
- Those who are known with lies.
- Those who are known with Tadlis

In the Name of Allah, the Most Merciful, Ever-Merciful

- f) Ascetics known with piety and worship but not with knowledge.
- g) Story-tellers.
- h) Those who are known with lots of mistakes.
- i) Those who are found to be very relaxed in their narratives.
- j) Those who are found to be confused either because of mental problems or because of turning senile.

According to Ibn Hajar, the reporters with disparaging remarks are also classified in six categories.

1st:

- a) Remarks with superlative degrees, e.g. 'the biggest liar'.
- b) He is the end in lying.
- c) A pillar of lies, or a mine of lies.
- d) A mountain of lies.
- e) A sock of lies.

2nd:

- a) Dajjal (Imposter)
- b) A liar and an imposter.
- c) He fabricates.
- d) He lies

3rd:

- a) He steals the Hadith (i.e. a traditionist is known with a particular Hadith, then a person comes along and claims that he has also heard this Hadith from the Shaikh of that traditionist).
- b) Accused of lying and fabricating.
- c) Fallen out, left out (Saqit – Matruk).
- d) Perished (Halik).
- e) His Hadith is gone (Dhahib ul Hadith).
- f) They abandoned him.
- g) No regard is given to him.
- h) He is not trustworthy.

4th:

- a) His Hadith is rejectable.
- b) Very weak.
- c) Very fragile.
- d) They abandoned him completely.
- e) His Hadith is not to be recorded.
- f) Writing his Hadith is not allowed.
- g) Repeating from him is not allowed.
- h) He is nothing.

5th:

- a) He is not good for the sake of argument.
- b) They held him as weak.
- c) Shaky in Hadith.
- d) Denounced.
- e) He has rejected Hadith.
- f) Weak.

6th:

- a) There are sayings about him.
- b) At least, something is said about him.
- c) Weakness is found in him.
- d) Denounced some times, recognized some other times.
- e) He is not like those!
- f) He is neither strong nor solid.
- g) He is not an authority or a pillar.
- h) He is not dependable or trustworthy.
- i) He is not agreeable.
- j) They do not praise him.
- k) He is not a preserver of Hadith.
- l) Others are more trustworthy than him.
- m) Something is in him.
- n) Ambiguity is in him.
- o) I do not know who he is.
- p) Weakness is in him.
- q) A person with bad memory.
- r) Lenient in Hadith.
- s) In him is leniency.
- t) They spoke about him.
- u) They kept quiet about him.
- v) He is to be looked at.

The reporters in the first four categories are to be rejected completely. The last two categories are good for I'tibar but they are still inferior in rank when compared to the last two groups among those who were listed under 'Authenticating Remarks'.

12. What about a person who attracted both Authenticating and Disparaging Remarks?

It is quite possible to have opposite remarks about a reporter from two different traditionists. The question to be asked is: What type of remarks should be given preference? For example, Imam Abu Hanifa said about Ja'far al-Ju'fi: 'I have not seen a person a bigger liar than Ja'far al-Ju'fi'.

However, Waki' said about him: 'Were it not for Ja'far al-Ju'fi, the people of Kufa would have been without Hadith'.²¹

There are three opinions advanced regarding this issue.

1. Ta'dil (integrity) of a person is the basis. It is to be preferred against any type of Tajrih (disparaging).
2. Tajrih means an additional knowledge with the criticiser. So it should be given preference.

3. Tajrih is to be given preference if it is given in detail, as traditionists differ in their criteria regarding the causes by which a person is disparaged. They may be acceptable, they may be not. For example, Al-Hakam b. 'Utbah did not report from Zazan because he talked too much (Al-Kifaya: 183). Shu'ba abandoned a person because he saw him galloping on the back of a mule. (Al-Kifaya: 182). And this is why Bukhari did report from 'Ikrima, the free slave of Ibn 'Abbas, even though he was criticized by some. Ibn Hajar made the matter clearer by saying that if an Imam from among the traditionists has authenticated a person, no Tajrih could be accepted about him unless it was given in detail, i.e. the reason behind this Tajrih is given. But, if the reporter does not carry such a commending certificate, undetailed disparaging remarks would be enough to discredit him.²²

There are a number of regulatory principles that have been laid down by the traditionists in order to accept Tajrih right from the beginning. Let us take these principles briefly.

1. A criticiser should be just in passing his remarks. Besides Tajrih, he should not forget mentioning the good side of a person if there was something to say. For example, Ahmad b. Hanbal said about Abu Ma'shar al-Sindi, a historian: 'He has a place in knowledge and history. Imams have taken from his history book but held him weak in Hadith'. Abdullah b. Al-Mubarak used to commend 'Abbad b. Kathir al-Thaqafi because of his religious ways, but also warned the people regarding taking Hadith from him.²³
2. Every criticism motivated by jealousy or hatred is rejected. Ibn 'Abbas said: 'Listen to the knowledge of the scholars but do not believe one against the other because they are more jealous to each other than the rams in their herds'.²⁴
Such remarks are a common phenomenon among the contemporaries. For example, that of Muhammad b. Ishaq (the historian) who said about Imam Malik: 'Present to me the knowledge of Malik as I am a doctor (to judge it)'. To this Malik replied: 'Look at this big imposter who claims to scrutinize the knowledge of Malik'.²⁵
3. Criticism based on the affiliation to a different school of thought is also rejected. For example, the criticism of Al-Subki (d. 771AH) against his own Shaikh Al-Dhahabi (d. 748AH), because of the latter's opinion about Asha'ira.²⁶
4. Criticism of ascetics against scholars because of their involvement in worldly affairs is not accepted. For example, Makhul used to condemn Al-Zuhri because he had close relations with the rulers.²⁷
5. Criticism of a traditionist known with very hard views would not be accepted about a reporter if no one else shared his views, like those of Yahya b. Ma'in, Yahya b. Sa'id Al-Qattan and Ibn Hibban. It is noted that a reporter abandoned by Ibn Al-Qattan may still be accepted by Abdullah b. Al-Mubarak, Waki' b. Al-Jarrah and Abdul Rahman b. Mahdi.²⁸
6. As for the ten types of people as mentioned in the previous (11th) section, the Hadith of some of them may be accepted if certain conditions are met. For example:
 - a) Innovators: A distinction is made between the one who calls towards his innovation and the one who does not. The latter is to be accepted while the former is to be rejected.
 - b) Ambiguous reporters: Ambiguity is lifted if the scholars commend the reporter or at least two reliable persons are found to report his Hadith.
 - c) Mudallis: Their reports are not accepted except for those who were found to be practising Tadlees through reliable authorities like that of Sufyan b. 'Uyaina.²⁹
 - d) Reporters with lots of mistakes: They could only be accepted if their narratives come through other sources as well.

In the Name of Allah, the Most Merciful, Ever-Merciful

- e) Those confused in their old age: Whatever they reported before confusion is acceptable, as opposed to those narratives which they reported after confusion. Imam Ahmad said about Al-Mas'udi: 'Waki' and Abu Nu'aim both reported from Mas'udi at Kufa. Confusion happened to him when he moved to Baghdad. Anyone who listened to him at Kufa or Basra, there is nothing wrong with him'.³⁰

13. The Methods through which knowledge is carried

Here follows a summary of the chapter entitled 'Tahammul Al-'Ilm: Carrying of Knowledge of Ahadith' from M. M. Azmi's book 'Studies in Hadith Methodology and Literature'.

Learning of Hadith in early days

For learning of Hadith the following eight methods were used:

1. Sama': that is reading by the teacher to the students.
2. 'Ard: reading by students to teachers.
3. Ijazah: to permit someone to transmit a Hadith or book on the authority of the scholar without reading by any one.
4. Munawalah: to hand someone the written material to transmit.
5. Kitabah: to write Ahadith for someone.
6. I'lam: to inform someone that the informer has permission to transmit certain material.
7. Wasiyah: to entrust someone his books.
8. Wajadah: to find some books or Ahadith written by someone just as nowadays we discover some manuscripts in a library or somewhere else.

But, in the period of the Companions, only the first of these methods was in general use, while the use of other methods was negligible.

A man was not entitled to use any Hadith in his literary life if he had not received it by one of the eight above mentioned ways, that is up to number seven. Number eight was not recognized by the scholars. Now we shall discuss these methods in some detail.

1. Sama' (سمع): Reading by the teacher to the students

This method has the following features:

Oral recitation, reading from books, questions and answers, and dictation.

Oral recitation of Ahadith by the teacher:

Usually, the students were attached to a certain teacher for a very long time, until they were believed to be authorities on the Ahadith of their teachers. Sometimes they were called Rawi or Sahib of so and so.

Reading from books:

Reading by the teacher, from his own book, which was preferred.

Dictating the Ahadith:

This method was not encouraged in the early days because in this way a student could gather much knowledge in a very short time without much effort. It seems that al-Zuhri was the first to depart from this attitude. About the end of the first century we find him dictating Ahadith, a method which he followed during the rest of his life.

2. 'Ard (عرض): Reading to teachers

Another method was that the book was read by the students to the teacher or by a certain man called a Qari, and other students compared Ahadith with their books or only listened attentively. Later they copied from the books. This method was called 'Ard.

3. Ijazah (إجازة): Permission

In Hadith terminology Ijazah means to permit someone to transmit a Hadith or book on the authority of a certain scholar who gave this permission, without having read the book to him. There have been different kinds of Ijazah. Until the third century, it is difficult to find signs of the Ijazah system, but it was widely used later. There have been differences of opinions about its validity.

4. Munawala (مناوله): Handing the books to a student

When someone gave a student a manuscript along with the authority to transmit it. For example Zuhri gave his manuscripts to several scholars, like Thauri, Auza'I and Ubaidullah b. Umar. It was called Munawala. This was not a common practice in the early days.

5. Kitabah (كتابه): Correspondence

This means writing Ahadith to give them to someone else to transmit. There were quite a good deal of activities of this sort. This practice started from very early days and can be assumed to have started from the very beginning. Official letters of the rightly guided Caliphs contained many Ahadith which were transmitted by scholars. Besides this many companions and later on many scholars wrote down Ahadith and sent them to their students. See for example Ibn 'Abbas's writings to Ibn Abu Mulaikah and Najdah.

6. I'lam (إعلام): To inform about Ahadith

I'lam meant to inform someone that informer has permission to transmit a certain book on certain scholars' authority. Some of the scholars permitted this method of transmitting Ahadith while others rejected it. The only benefit from it was that the second person had to find the original copy which bore the certificate and the name of the person who gave permission. Signs of this method are difficult to trace in the early period.

7. Wasiyah (وصية)

To entrust someone the book which may be transmitted on the authority of the one who entrusted the books. For example Aby Qilabah (d. 104AH) who entrusted his books to Ayyub al-Sakhtiyani.

8. Wijadah (وجداه)

That is to find someone's book without any sort of permission to transmit on anyone's authority. This was not a recognized way of learning Ahadith. According to the standard of the Muhaddithin one must state explicitly that the information he presented had been taken from the book of such a man. There are references to books of this sort from very early days. An example is the book of Sa'd b. Ubadah (d. 15AH).

Terms used to describe transmission of Ahadith

There are many terms employed by Muhaddithin for this purpose. As every Isnad contains many names therefore these terms are repeated frequently.

To save space and time Muhaddithin used abbreviations or, say, a short-hand method for this purpose, and even used to drop some word from Isnad. These are the terms:

In the Name of Allah, the Most Merciful, Ever-Merciful

| | | |
|--------------------|--------|--|
| <i>Haddathana:</i> | حدثنا | mostly written <i>Thana</i> or <i>Na</i> only. |
| <i>Akhbarana:</i> | أخبرنا | mostly written <i>Ana</i> only and rarely <i>Arana</i> |
| <i>Haddathana:</i> | حدثنا | is used mostly to denote learning through the reading by the teacher (1 st method). |
| <i>Akhbarana:</i> | أخبرنا | is used to denote learning through the second method, though some of the scholars used these two terms interchangeably. |
| <i>Anba'na:</i> | أنبأنا | is used in <i>Ijazah</i> and <i>Munawala</i> , and sometimes even <i>Haddathana</i> <i>Ijazatan</i> is used in <i>Munawala</i> . |
| <i>Sami'ah:</i> | سمع | is used in the learning through the first method only. |
| <i>'An:</i> | عن | can be used in all the methods. |

All these terms are not of equal value. *Sami'tu*, *Haddathana*, *Haddathani*, *Akhbarana* and *Akhbarani* are the most superior, though the authorities differ about which is best among them. However, *'An* is very inferior.

These terms should not be changed in copying. *'An* is not explicit for direct contact between narrators, therefore in the case of a narrator who was accused of practising *Tadlis*, it might cause the *Hadith* to be judged a weak one.

A) Classification of Hadith in accordance with the attributes of the Reporters

1. Al-Sabiq wa al-Lahiq السابق و اللاحق (The foremost and the runner up)

Among the reporters from a certain Shaikh, the knowledge of the first ones (Al-Sabiq) and the last ones (Al-Lahiq) helps to reach a higher Isnad (with less medium between a reporter and the Prophet (SAS) in comparison to a lower Isnad with more mediums). It further alleviates any doubt about the possibility of interruption between these two reporters.

For example, from Shaikh Muhammad b. Ishaq Al-Sarraj (d. 256AH), two prominent persons have reported; Imam Bukhari (d. 256AH) and Ahmad b. Muhammad Al-Khaffaf (d. 395AH). The difference between the death dates of both is about one hundred and thirty-nine years.³¹

2. The knowledge of brothers and sisters among the reporters

This knowledge helps to alleviate any doubt about the relation between two reporters who happen to have a common name as far as their fathers are concerned, but have no filial relation. For example, Abdullah b. Dinar is not a brother of 'Amr b. Dinar because their fathers are different though they have a common name. Take a few examples of real brothers among the Companions:

Abdullah b. Mas'ud and Utba b. Mas'ud

Zaid b. Thabit and Yazid b. Thabit

'Amr b. Al-As and Hisham b. Al-As

Ali, 'Aqil and Ja'far, sons of Abu Talib

Among the Successors, we find Muhammad b. Sirin reporting from his brother Yahya who reports from their third brother Anas.³²

3. Al-Muhmal المجهول (Unknown) and Al-Mubham المبهام (Obscure)

Muhmal:

If the two names are found to be common and there is nothing to suggest a distinction between the two of them.

For example, Imam Bukhari reports from two persons both named as Ahmad. He could be Ahmad b. Salih or Ahmad b. 'Isa. Anyhow, both are trustworthy. Similarly there are two persons with the names of Sulaiman b. Dawud. One of them with the attribution of Khaulani is trustworthy while the other, known as Yamani, is weak.³³

Mubham:

That reporter whose name is not mentioned in an Isnad. The Hadith narrated by such a reporter is unacceptable unless he is identified.³⁴

The difference between Muhmal and Mubham is that the Isnad of Muhmal is not affected if both reporters are found to be trustworthy. However, it is certainly affected if one of them is found to be weak, primarily because you do not know who is who in that particular Isnad. As for Mubham, the man is not identified. As long as his integrity is unknown, his Hadith is not acceptable.

4. Musalsal المسلسل (Uniformly linked)

See the detailed section in the book 'An Introduction to the Science of Hadith'.

5. Al-Muttafiq wa al-Muftariq المتفق والمفترق (Common names with different identities)

There are many examples of common names, not only of the reporters themselves but of their fathers and grandfathers, of their affiliation to certain towns and localities.

For example, there are six persons by the name of Khalil b. Ahmad. They are only distinguished because of either their nicknames or their attribution. They are:

Khalil b. Ahmad Al-Isfahani

Khalil b. Ahmad Al-Sijizzi

Khalil b. Ahmad Abu Sa'id Al-Busti Al-Qadi

Khalil b. Ahmad Abu Sa'id Al-Busti Al-Shafi'i

Al-Khatib Al-Baghdadi has cited in his book 'Al-Muttafiq wa al-Muftariq' an amazing example of 'Abdullah b. Al-Harith', a name shared by seventeen reporters.

By this knowledge, one can avoid linking two or more reporters to just one identity. It also helps to rank a Hadith either as sound or weak in accordance to the credibility of the reporter.³⁵

6. Al-Mu'talif wa Al-Mukhtalif المؤتلف والمختلف (Similar but pronounced differently)

This knowledge belongs mainly to the shape of the words in a name. They are of three types:

- Similarity in word, different in pronunciation like سلام (Salam) and سَلام (Sallam) and مسور (Miswar) and مسوَر (Musawwar).
- Looks alike in writing but there is a difference of lettering, like حزام (Hizam) and حرام (Haram), حيان (Hayyan) and حبان (Hibban).
- Similar in writing but different in Tashkil (i.e. Fatha, Kasra, Dhamma, Sukun on each letter) like حصين (Husayyin) and حصين (Hasin).

This knowledge helps a reader to avoid changes and interpolation.³⁶

7. Al-Mutashabih المتشابه (Symmetrical)

See No. 35, Section C of 'An Introduction to the Science of Hadith'.

A further branch of this type is Al-Mutashabih Al-Maqlub (Symmetrical but inverted), like Aswad b. Yazid and Yazid b. Aswad. The second name is turned over to the first name.³⁷

8. Al-Muharraf المحرف (Interpolated) and Al-Musahhaf المصحف (Distorted)

The first one comes out of Tahrif (Interpolation). The words in writing remain the same, but the meaning is totally changed because of a different reading of the same word.

For example:

Text:

نهى النبي (ص) عن الحلق قبل الصلاة يوم الجمعة

The word under discussion is الحلق, the plural of حلق meaning 'group'.

Thus the Hadith means:

'The Prophet (SAS) forbade grouping before the Friday prayer'.

But, someone taking it as **حلق** (to shave) has changed the meaning totally.

The second term is derived from Tashif (distortion) which is done in two ways:

- i. To change the word in writing, like **أحتجم** (He cupped: sucking out the spoilt blood by way the method of cupping), which is changed to **أحتجر** (He confined himself to a room). A second example is that of this Hadith:

Text:

من صام رمضان واتبعه سِتًّا من شوال كأنما صام الدهر كله

‘Whoever fasts the month of Ramadan and follows it with six days (fasting) of Shawwal, is like a person who fasts throughout his life.’

The word (**سِتًّا**) was changed by some reporters to (**شيءًا**) meaning ‘something’.

- ii. The reporter did not change the word but misunderstood it. For example, it is reported in a Hadith:

ان النبي (ص) صلى الى العنزة

‘The Prophet (SAS) prayed towards an ‘**Anaza**: a stick with a sharp end dug into the ground for the purpose of Sutra.’

But, the tribe of Banu ‘**Unaiza** took this word as a mention of them, so they proudly said that the Prophet (SAS) has prayed facing the direction of their tribe.³⁸

B) Classification of Hadith in accordance with the age group of the Reporters

1. The narratives of Al-Aqran الأقران (Contemporaries) and Mudabbaj مدبج (Beautified)

If a person reports from another similar to him in age or in his Isnad, his report comes under this heading, e.g. Sulaiman Al-Taimi reporting from Mis’ar b. Kidam.

If they report from each other, such a report is known as Mudabbaj (Beautified), like that of ‘Aisha and Abu Huraira from among the Companions, Zuhri and ‘Umar b. ‘Abdul Aziz from among the Successors, Imam Malik and Awza’I from among the successors to the Successors, and Imam Ahmad and Ali b. Al-Madini from those after them. This knowledge helps to avoid any doubt about an addition in Isnad.³⁹

2. Fathers reporting from sons

Among the examples are:

- i. ‘Abbas b. Abdul Muttalib reports from his son Fadl that the Prophet (SAS) prayed Maghrib and ‘Isha combined in Muzdalifah.
- ii. Among the Successors, Wa’il reported from his son Bakr about eight Ahadith.
- iii. Abu ‘Umar Hafs b. ‘Umar Al-Dauri reported sixteen Ahadith from his son Abu Ja’far Muhammad b. Hafs.

This knowledge alleviates any doubt about Isnad; whether or not it has been overturned, because a son normally reports from his father.⁴⁰

3. Sons reporting from their fathers

- i. A son is known for reporting solely from his father, like Abul ‘Ushara (Usama b. Malik) who only reports from his father Malik.

In the Name of Allah, the Most Merciful, Ever-Merciful

- ii. The Isnad consists of three generations or more where a son reports from his father who reports from the grandfather. A famous example is that of 'Amr b. Shu'aib – his father – his grandfather. This Isnad needs clarification.

The family line of 'Amr is like this:

'Amr b. Shu'aib b. Muhammad b. Abdullah b. 'Amr b. Al-As.

'Amr reports from his father Shu'aib.

Shu'aib reports from his own grandfather (Abdullah, the son of a the famous Companion 'Amr b. Al-As), and not from his own father (Muhammad, the grandson of 'Amr).

A similar example is that of:

Bahz b. Hakim – his father – his grandfather.⁴¹

This knowledge helps to find out the identity of fathers and grandfathers whose names may have been missed by the reporters.

4. Elders reporting from their juniors

Under this heading such reporters are mentioned who are found to be:

- i. Elder and higher in rank than those from whom they have reported, like Imam Zuhri and Yahya b. Sa'id Al-Ansari reporting from Imam Malik.
- ii. More knowledgeable and famous than their Shaikh, like Imam Malik reporting from Abdullah b. Dinar.
- iii. Elder and more famous than their Shaikh, like Burqani reporting from Khatib al-Baghdadi.

This knowledge helps to eradicate this notion that a Shaikh is always older in age and more reputable than his pupil and that there might have been a change in Isnad.⁴²

5. The knowledge of the life history of the reporters

It is very important to know the dates of birth and death of every reporter in order to establish the continuity of Isnad. Someone may claim that he heard such and such person (among his Shuyukh) but it may not be true if that Shaikh happened to die before the birth of the reporter himself.

For example 'Isma'il b. 'Ayyash confronted a reporter who claimed to have heard from Khalid b. Ma'dan by asking him, 'When did you hear from him?'

He said: 'In the year 113AH,'.

Isma'il said: 'So you claim that you have heard from Khalid seven years after his death?', as Khalid died in 106AH.⁴³

C) The manners required in traditionists and their students

a) The manners required by the seekers of knowledge:

1. To seek the knowledge with sincerity of intention, looking for the pleasure of Allah alone.
2. His objective should not be to gain some worldly benefits, but he should seek his knowledge as a form of worship.
3. He should try to act upon Ahadith that come to his knowledge.

In the Name of Allah, the Most Merciful, Ever-Merciful

4. He should always look for help from Allah and keep on praying to Him for assistance in the course of his pursuit of knowledge.
5. He should devote himself completely towards seeking the knowledge.
6. He should begin his pursuit to hear Hadith from the Shuyukh of his own town, those who are known with knowledge and piety.
7. He should respect his Shaikh. Respecting him is honouring the knowledge. He should always look for the pleasure of his Shuyukh, and should behave patiently even if treated badly.
8. He should always inform his colleagues of any scholarly points that come to his knowledge.
9. No shyness should stop him from seeking knowledge or hearing Ahadith. Similarly, advanced age or arrogance should also not be a hindrance for him.
10. He should not confine himself to listening to Ahadith or reading them, but they should be studied with somebody else.
11. Preference should be given to learn and understand both Sahih Books (Bukhari and Muslim). Sunan Abu Dawud, Tirmidhi and Nasa'i come after them. Then come Baihaqi's Al-Sunan Al-Kubra and other Masanid and Jawami' like Musnad Ahmad and Muwatta of Imam Malik. The following books in the Science of Hadith should always be consulted:
 - 'Ilal of Daraqutni in the knowledge of hidden defects.
 - Al-Tarikh Al-Kabir by Bukhari and Kitab al-Jarh wa al-Ta'dil by Ibn Abi Hatim as far as the reporters of Hadith are concerned.
 - Kitab al-Ikmal by Ibn Makula about the accuracy of the names.
 - Al-Nihaya of Ibn Al-Athir in knowing the odd and difficult words of Hadith.⁴⁴

b) Manners required in a traditionist:

1. He should be sincere in his intention, away from material gains and worldly fame.
2. His only objective should be to disseminate the sayings of the Prophet (SAS).
3. In the presence of a more exalted or elderly scholar, he should not present himself for saying the Hadith.
4. He should not hesitate to direct the students to someone else who happened to have acquired a particular Hadith when he is asked about it by his students.
5. He should read each word of the Ahadith clearly and precisely, so that the students grasp them and can write them easily.
6. He should always state the ruling about a weak Hadith if he happens to narrate it.
7. He should not bar anyone from writing Hadith.
8. He should always take into account the mental level of his audience when narrating Ahadith. He should not report such sayings that they fail to perceive or understand.
9. He should not confine himself to simply narrating Ahadith, but should try his best to explain the issues contained in order to avoid practising Ahadith which are either abrogated or found to be odd or impracticable.
10. In the present circumstances, a person should not narrate Ahadith but after getting permission (Ijazah) from his Shuyukh and after acquiring enough skill to differentiate between sound and weak Ahadith.⁴⁵

c) Manners related to the court (Majlis) of narrating Hadith:

1. He should attend the Majlis after cleaning and purifying himself. Wearing perfume and combing the beard and head is also recommended.
2. Respect, honour and dignity should always be maintained in the Majlis.

3. He should take care of all his audience, and must not concentrate on some particular individual.
4. He should begin his lesson by glorifying the name of Allah and offering praise and blessings to the Prophet (SAS). He should supplicate according to the situation in the beginning and the end.⁴⁶

D) Classification of Hadith as related to the identity of the reporters

1. The knowledge of obscure reporters (Mubham) مبهم

The definition of obscure reporters has already been given. For example: Muslim transmitted in his Sahih that a man asked the Prophet (SAS) about Hajj, 'Is it a duty once every year?'. This man, as mentioned in another narration, is Al-Aqra' b. Habis Al-Tamimi.

Both Bukhari and Muslim reported on the authority of Anas that the Prophet (SAS) noticed a rope being tied between two pillars of the Mosque. When he inquired about it, he was told that this belonged to a woman who took hold of it whenever she became tired whilst standing for the prayer. She is recognized as either Umm ul-Mu'minin Zainab bint Jahsh, or her sister Hamna, or Maimuna bint al-Harith.

This type of knowledge helps to:

- Find out the prestigious position of the person if the Hadith speaks good about him, or alleviate any doubt around his personality if something bad is mentioned.
- Once the name of the reporter is identified, it helps to find out if the Hadith is abrogated or not.⁴⁷

2. The knowledge of single reports (Al-Wuhdan) الواحدان

Under this heading, such Shuyukh are listed from whom only a single person reports.

- Al-Musayyab b. Hazan: only his son Sa'id reports from him (both are Companions).
- Mu'awiya b. Haida: his son is the only one to report from him.
- Qurrah b. Iyas: his son Mu'awiya is the only one to report from him.
- Among the Successors, Abul 'Ushara Al-Darimi: only Muhammad b. Salamah reports from him.
- Among the successors to the Successors, Miswar b. Rifa'a Al-Qurazi: only Imam Malik reports from him.

By this knowledge, ambiguous reporters come to light and except for the Companions, their reports are not acceptable.

3. The knowledge of reporters with different names, as well as such names which are either unique in their structure or are single ones from among the reporters

This knowledge helps to eradicate any doubt about a single person turned into many personalities. It also shuts the door towards Tadlis of Shuyukh.

It also helps to eliminate any possibility of changes and interpolation in the reporters' names, nicknames and bynames.

Among the unique names are:

- Ahmad b. Ujayyan (Companion)

In the Name of Allah, the Most Merciful, Ever-Merciful

- Sundar (Companion)
- Ausat b. 'Amr
- Darib b. Naqir b. Samir.⁴⁸

Some names are unique as there is no one else among the Sahaba and Tabi'in with the same name.

- Sham'un, Abu Raihana (Companion)
- Shakal b. Humaid (Companion)
- Zirr b. Hubaish (Successor)
- Al-Ma'rur b. Suwaid (Successor)
- Huzayyin b. Al-Mundhir (Successor)
- Muhammad b. al-Sa'ib al-Kalbi is known as Hammad as well. He is also known with two nicknames, Abul Nadr and Abu Sa'id.

4. Unique nicknames (Kunya)

Like Abul Hamra, Hilal b. al-Harith, the free slave of the Prophet (SAS).

A particular knowledge of nicknames is essential to establish the identity of the reporter. This knowledge includes the following:

- A person known with his nickname:
e.g. Abu Bilal Al-'Ash'ari (He had no other name), and Abu Nawas (It is not known whether he had another name or not).
- Persons known with their names and more than one nickname:
e.g. 'Ali b. Abi Talib. His nicknames are Abul Hasan and Abu Turab (the second is a byname as well).
Ibn Juraij: he has two nicknames, Abul Walid and Abu Khalid.
- A person with a difference of opinion about his nickname:
e.g. 'Usama b. Zaid: He is either Abu Muhammad or Abu Abdullah, or Abu Kharijah.
- A person known with his nickname, although there is a difference of opinion about his name:
e.g. Abu Huraira: many opinions are given about his name and his father's name. The most famous opinion is that he is Abdul Rahman b. Sakhr.
- A person whose name and nickname are both disputed:
e.g. Safina, the Companion. He is either 'Umar, or Salih, or Mihran.
His nickname is either Abu Abdul Rahman or Abul Bukhari.
- A person famous with both his name and nickname:
e.g. Sufyan Al-Thauri, Malik, Al-Shafi'i and Ahmad b. Hanbal: all are known with the nickname of Abu Abdullah. Imam Abu Hanifa is known more with his Kunya than his name Nu'man b. Thabit.
- A person who is well known with his Kunya, though his name is also known:
e.g. Abu Idris Al-Khawlani. His name is 'Aidhullah
- A person who is well known by his name while his Kunya is also known:
e.g. Talha b. 'Ubaidullah Al-Taimi, Abdul Rahman b. A'waf and Hasan b. Ali b. Abi Talib.
All of them have the Kunya of Abu Muhammad.⁴⁹

5. The knowledge of bynames or titles (Alqab)

- Unique titles:
e.g. Safina: his name is Mihran.

- Titles indicating a defect:
e.g. Al-Dall (الضال), given to Mu'awiya b. Abdul Karim as he was lost on his way to Makka.
Al-Da'if (الضعيف), a title given to Abdullah b. Muhammad because of his weak stature.
Ghundur (غندر), a title given to Muhammad b. Ja'far Al-Basri by Ibn Juraij because Ibn Ja'far made a noise in his class when he came to Basra.
- Some similar titles are:
Al-A'raj (الأعرج) meaning 'lame'
Al-A'mash (الأعمش) meaning 'bleary-eyed'
Al-A'war (الأعور) meaning 'one-eyed'
Al-Bakka (البكار) meaning 'cries a lot'.
- Titles indicating commendable qualities:
e.g. Ghunjar (غنجر) meaning 'reddish cheek': two traditionists are known with this title, 'Isa b. Musa Abu Ahmad Al-Bukhari and Abu Abdullah Muhammad b. Ahmad Al-Bukhari.
Bindar (بندار) meaning 'buying a lot then selling it': a title given to Muhammad b. Bashar al-Misri.
Mushkadana (مشكدانه) meaning 'small box of musk', a title given to Abdullah b. 'Umar b. Muhammad Al-'Amawi.
- Some famous titles which were given to the Companions because of a reason:
e.g. Dhul Yadain (ذواليدين): 'A person with two hands', a title given to a Companion who asked the Prophet (SAS) when he forgot in his prayer.
Dhul Ghurra (ذوالغرة): 'A person with a shining forehead, a title given to Bara b. Azib.
Dhul Shahadatain (ذوالشهادتين): 'A person with two testimonies', a title given to Khuzaima b. Thabit.
Dhul Nurain (ذوالنورين): 'A person with two lights', a title given to 'Uthman b. Affan.
Dhul Udhunain (ذوالأذنين): 'A person with two ears', a title given to Anas b. Malik.

6. Those attributed to others than their fathers

Some reporters are found to be attributed to others than their own fathers. This knowledge is important in order to avoid confusion if they are attributed – in some Asanid - to their fathers. Let us take some examples:

- Attributed to their mothers:
Mu'adh and Mu'awwadh, the sons of 'Afra bint 'Ubaid. Their father is Harith b. Rifa'a Al-Ansari.
Abdullah b. Umm Maktum (the Mu'adhdhin of the Prophet (SAS)).
Suhail, Sahl and Safwan: all sons of Baida.
Shurahbil b. Hasanah.
Abdullah b. Buhainah.
Isma'il b. 'Ulayyah.
Sa'd b. Hiba.
- Attributed to their grandmothers:
Ya'la b. Munya.
Bashir b. Al-Khasasiya
Imam Ibn Taymiyya (She was his great grandmother)

In the Name of Allah, the Most Merciful, Ever-Merciful

- Attributed to their grandfathers:
Once, during the battle of Hunain, the Prophet (SAS) attributed himself to his grandfather by saying:

انا النبي لا كذب, انا ابن عبد المطلب

'I am the Prophet without a doubt,
I am the son of Abdul Muttalib'.

 - Abu 'Ubaidah b. Al-Jarrah: His name is Amir and his father is Abdullah.
 - Ibn Juraij: He is Abdul Malik b. Abdul Aziz b. Juraij.
 - Mujamma' b. Jariyah.
 - Ibn Al-Majishun
 - Ahmad b. Hanbal.
- Attributed to a totally unrelated person:
e.g. Miqdad b. 'Amr al-Kindi. He is also known as Miqdad b. al-Aswad (his stepfather).
Hasan b. Wasil, known as Ibn Dinar (his stepfather).⁵⁰

7. Attribution contrary to what it seems to be

Normally a reporter is attributed to his tribe, his hometown, his profession etc. However, sometimes they are attributed to something else. Traditionists have explained such attributes in order to avoid any confusion. For example:

- Abu Mas'ud 'Uqba b. 'Amr al-Badri: He is attributed to Badr, not because of participating in the battle of Badr, but because he stayed there for a while.
- Sulaiman b. Tarkhan Al-Taimi: He did not belong to Banu Taim but stayed there for a while.
- Yazid al-Faqir: Not because of Faqr (poverty) but because of an injury in his Faqar (part of the backbone).
- Khalid b. Mihran Abul Manazil Al-Hadhdha: Not because he was a shoemaker but because he used to sit in their company.⁵¹

E) The knowledge of Tabaqat (groups) of the reporters

By Tabaqat, we mean a certain group of people who share something in common. On top of the list come the Companions, who come in twelve groups as classified by Imam Hakim. Then come the Successors.

According to Ibn Hajar, the narrators of Hadith, especially those mentioned in the six books of Hadith, are classified in the following twelve groups:

1. The Companions.
2. Elder Successors, like Sa'id b. Al-Musayyab.
3. Successors of a middle rank like Hasan Al-Basri and Ibn Sirin.
4. Those very near to those above them, who normally narrate from the elder Successors, like Zuhri and Qatada.
5. Younger Successors, who have seen one or two Companions but they did not hear from them, like Al-A'mash.
6. Contemporary to the above group, but have not seen any Companions at all.
7. The elder successors to the Successors, like Imam Malik and Thauri.
8. Those of middle rank from among them, like Ibn 'Uyaina and Ibn 'Ulayya.
9. Those younger from among them, like Yazid b. Harun and Imam Shafi'i.
10. Elder traditionists from those who reported from the previous group, like Imam Ahmad.

In the Name of Allah, the Most Merciful, Ever-Merciful

11. The middle ranks of such traditionists like Imam Zuhli and Imam Bukhari.
12. Those younger from among them, like Imam Tirmidhi.⁵²

F) The knowledge of Mawali موالى (pl. Maula)

Though the term Maula is used for both the master and the slave, it is also used for a free slave. In Hadith terminology it applies to the following:

- A free slave who is attributed to the master that freed him, like Thauban, Shaqran, Ruwaifi', Zaid b. Haritha, Safina and Mihran. All were freed by the Prophet (SAS) and thus attributed to him.
- Maula meaning an ally, like Imam Malik b. Anas Al-Asbahi Al-Taimi. He is 'Asbahi' because of his tribe and 'Taimi' because his grandfather Malik b. Abi Amir made an alliance with Banu Taim.
- Maula because of accepting Islam. For example, Imam Muhammad b. Isma'il Al-Bukhari Al-Ju'fi. Bukhari's grandfather was a magian who became Muslim on the hand of Yaman b. Akhnas Al-Ju'fi. This is why he was attributed to him.
- Maula because of long company. For example, Miqdam maula Ibn Abbas. He was attributed to Ibn Abbas because he always lived with him though he is in fact a Maula of Abdullah b. Harith b. Naufal.

This type of knowledge helps to identify the real attribution of a person, which comes through Muwalat and not through a direct relationship.

G) The knowledge related to the hometowns of the reporters

A person is either attributed to his hometown, country or place where he resided for most of his life. This knowledge helps to identify a person if he is confused with another one because of a common name.

A person may have more than one place to which he is attributed. A later attribution can be added by inserting the word 'ثُمَّ' (Thumma = then) between two places. For example, Makki (thumma) Al-Basri.

H) The knowledge of Mukhadram مخضرم

This term is given to a person who lived in both periods: Jahiliyya (pre-Islamic era) and Islam, but he either accepted Islam after the death of the Prophet (SAS), or he did not meet him though he became Muslim during the Prophet's (SAS) lifetime. They are treated like Successors. Iraqi has mentioned forty names from among this type of people. Some are listed below:

- Abu Muslim Al-Khaulani.
- Abdullah b. 'Ukaim Al-Juhani.
- Al-Ahnaf b. Qais Al-Tamimi, d. 67AH.
- Al-Aswad b. Yazid Al-Nakh'i d. 74AH.
- Aslam Maula 'Umar, d. 80AH.
- 'Uwais b. Amir al-Qarni.
- Shuraih b. Al-Harith Al-Qadi, d. 80AH.

Abdul Rahman b. Ghunm, d. 78AH.

Qais b. Abi Hazim Al-Bajali.

Masruq b. Al-Ajda' Al-Hamdani, d. 62AH.⁵³

I) The knowledge of trustworthy reporters who were held as weak

There is no doubt that a sound Hadith depends entirely on trustworthy reporters, but there may be some reliable reporters who were held as weak due to a temporary phase of life or any other reason. Once that reason disappears, his credibility is restored.

Such reporters are classified in three categories.

- i. Those who were held as weak in a certain phase of their lives (e.g. during the confusion of old age), like 'Ata b. Al-Sa'ib, Husain b. Abdul Rahman Al-Sulami, Sa'id b. Abi 'Aruba.
- ii. Those who are held weak for a specific reason, like Ma'mar b. Rashid. He is reliable when he reports from the Shuyukh of Yemen, but held weak when he reports from those of Basra.
Imam Ahmad says about Abdul Razzaq b. Hammam Al-Sam'ani that his reporting from Sufyan at Makkah is questionable.
Isma'il b. 'Ayyash Al-Himsi is reliable in his reports from the people of Sham (Syria), but is otherwise unreliable.
Zuhair b. Muhammad Al-Khurasani: whatever the people of Iraq report from him is acceptable, unlike what is reported from the people of Sham from him.
- iii. Such reporters who are reliable by themselves, but whose Shuyukh are not reliable like Hammad b. Salama, who is a trustworthy reporter but there is a lot of confusion in the reports of some of his Shuyukh.⁵⁴

J) The knowledge of the reporters of the six books

A lot of interest is shown by the traditionists towards the reporters of the six major collections of Hadith (i.e. Bukhari, Muslim, Tirmidhi, Nasa'i, Abu Dawud, Ibn Maja). Many books have been compiled about their life-sketches, listing the name of the Shuyukh and pupils alike, along with authenticating and disparaging remarks about them.

Some of the most important works are listed below:

1. Al-Kamal fi Asmai al-Rijal
By Al-Hafiz Abdul Ghani b. Abdul Wahid Al-Maqdesi (d. 600AH).
2. Tahzib al-Kamal fi Asma'i al-Rijal
By Al-Hafiz Jamaluddin Al-Mizzi (d. 742AH). It is a summary of the first book with many additions to it.
3. Five books, all summarizing 'Al-Kamal' by Al-Dhahabi (d. 748AH), with the titles of 'Tadhib', 'Al-Kashif', 'Al-Mujarrad', 'Al-Muqtadab' and 'Mizan al-I'tidal'.
4. Al-Takmil fil Jarh wa al-Ta'dil
By Ibn Kathir (d. 774AH). It combines the contents of Mizzi's Thadhib and Dhahabi's Mizan.
5. Two books of Ibn Hajar (d. 852AH) by the names of 'Tadhib al-Tadhib' and 'Taqrif al-Tadhib'. The last one is very popular with students of Hadith as it is a concise version of 'Al-Kamal'.

In the Name of Allah, the Most Merciful, Ever-Merciful

6. Yet another short and summarized version of Al-Kamal, which gained much popularity as well, is 'Khulasa Tadhhib Tahdhib Al-Kamal' by Al-Hafiz Safiyuddin Al-Khazraji Al-Ansari (d. 923AH).⁵⁵

K) Other related branches of knowledge

1. **Gharib al-Hadith**

The knowledge of explaining difficult words in Hadith literature.

2. **Mushkil al-Hadith**

The knowledge of seemingly contradictory Ahadith and how to reconcile among them.

3. **Al-Nasikh wal Mansukh**

The knowledge of abrogated Ahadith and of those that abrogate them.

4. **Asbab Wurud al-Hadith**

The knowledge of the circumstances behind the Prophet's (SAS) sayings or actions.

In the Name of Allah, the Most Merciful, Ever-Merciful

My personal Ijazah

The reader would be pleased to know that the tradition of **Isnad** has been preserved until this day.

I myself have received Ijaza of Hadith from my father, Shaikh Abdul Ghaffar Hasan (May Allah protect him). His Isnad goes back to the Prophet (SAS) through twenty three Shuyukh, via his Shaikh Ahmadullah (d. 1362AH), from Syed Nadhir Husain Al-Dehlawi (d. 1320AH), and through twenty five Shuyukh through Muhammad b. Ali Al-Shaukani (d. 1250AH) of Yemen.

Both Asanid pass through eminent Shuyukh like:

Shah Waliullah Al-Dehlawi (d. 1176 AH)

Ahmad b. Ali b. Hajar Al-Asqalani (d. 852AH)

Abdul Rahim b. Husain Al-Iraqi (d. 806AH)

Muhammad b. Isma'il Al-Bukhari (d. 256AH)

Muhammad b. Abdullah Al-Ansari (d. 215AH)

Humaid al-Tawil b. Abi Humaid (d. 143AH)

Anas b. Malik (the Companion – d. 93AH).

In the Name of Allah, the Most Merciful, Ever-Merciful

List of Hadith terminology

Some of the terms are given a new equivalent in English as opposed to what is recorded in the 'Science of Hadith'.

| | |
|--------|--------------------------|
| مرفوع | Elevated |
| موقوف | Suspended |
| مقطوع | Severed |
| مسند | Supported |
| متصل | Continuous |
| منقطع | Broken |
| معلق | Hanging |
| معضل | Perplexing |
| مرسل | Incompletely transmitted |
| متواتر | Recurrent |
| آحاد | Isolated |
| غريب | Rare |
| عزيز | Strong |
| مشهور | Well known |
| شاذ | Odd |
| منكر | Denounced |
| مدرج | Partly added |
| مغل | Defective |
| مقلوب | Inverted |
| مضطرب | Shaky |
| صحيح | Sound |
| حسن | Good |
| ضعيف | Weak |
| موضوع | Fabricated |
| عدالة | Forged |
| علة | Integrity |
| مبهم | Defect |
| مصحف | Obscure |
| محرف | Distorted |
| ضبط | Interpolated |
| مدلس | Preservation |
| متروك | Hidden |
| معروف | Discarded |
| مهمل | Celebrated |
| مسلسل | Unknown |
| | Uniformly linked |

References

1. Al-Awasim min Al-Qawasim by Ibn Al-Arabi
2. Sahih Al-Bukhari
3. Sahih Muslim, Kitab ul 'Ilm
4. Ma'rifat al-Sunan wa al-Athar, 1:32
5. Mizan al-'Itidal, 1:435-437
6. Mizan, 2:352
7. Ibn Kathir: Al-Ba'ith al-Hathith, p.92
8. Sahih Ibn Hibban, 1:113
9. Ulum Al-Hadith, p.53
10. Al-Kifaya by Khatib al-Baghdadi, p.136
11. Al-Mustasfa by Al-Ghazali, 1:157
12. Al-Kifaya, p.136
13. Ma'rifat Ulum Al-Hadith by Al-Hakim, p. 6
14. Sahih Muslim, Al-Muqaddima, p.
15. Taujih al-Nazar ila Usul al-Athar by Tahir b. Salih b. Ahmad al-Jaza'iri, p.167
16. Al-Jarh wa Al-Ta'dil by Abu Lubaba Husain, p.93
17. Taujih al-Nazar, p.289
18. Al-Kifaya: 88
19. Bukhari, Kitab Al-Adab 13:81, Muslim, 2:551
20. Al-Jarh wa Al-Ta'dil by Ibn Abi Hatim, 1:32
21. Kitab al-Ilal by Tirmidhi, 5:741
22. Tadrib al-Rawi by Ibn Hajar, 1:308
23. Sahih Muslim, Al-Muqaddima, 1:17
24. Jami Bayan al-'Ilm by Ibn Abdul Barr, 2:158
25. Al-Maghazi al-Ula wa Mu'allifuha, p. 79
26. Qa'ida fil Jarh wa al-Ta'dil by Al-Lucknawi, p.14
27. Al-Maghazi al-Ula, p.62
28. 'Ilal by Al-Tirmidhi, 5:744
29. Sahih Ibn Hibban, 1:122
30. Ilal by Ahmad, 1:95
31. Mu'jam Istilahat-e-Hadith by Dr. Suhail Hasan, p.191
32. Taysir Uloom al-Hadith by Mahmud al-Tahhan, p.188
33. Al-Mu'jam Mustalahat al-Hadith by Dr. Diya al-Rahman Al-Azami, p.509
34. Taysir: p.111
35. Al-Mu'jam, p.344
36. ibid, p.334
37. ibid, p. 340
38. ibid, p. 98
39. Taysir, p. 178
40. Mu'jam by Suhail Hasan, p. 49
41. Muqaddima by Ibn Al-Salah, p. 540
42. Al-Mu'jam by Azami, p. 164
43. Al-Taqqid wa al-Idah by Al-Iraqi, p. 432
44. Al-Mu'jam by Azami, p.24
45. ibid, p. 24-26
46. Taysir, p. 164
47. Al-Mu'jam, p. 337
48. Muqaddima, 562

49. Taysir, p. 199
50. Al-Mu'jam, p. 461
51. ibid, p. 463
52. Taqrib al-Tadhib by Ibn Hajar: Al-Muqaddimah, p. 75
53. Al-Ta'ayid wal 'Idah by 'Iraqi, p. 281
54. Al-Mu'jam, p. 107
55. Mu'jam by Dr. Suhail Hasan, p. 75-76